

Faulks Rev R S
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THE EDMONTON CHURCHMAN

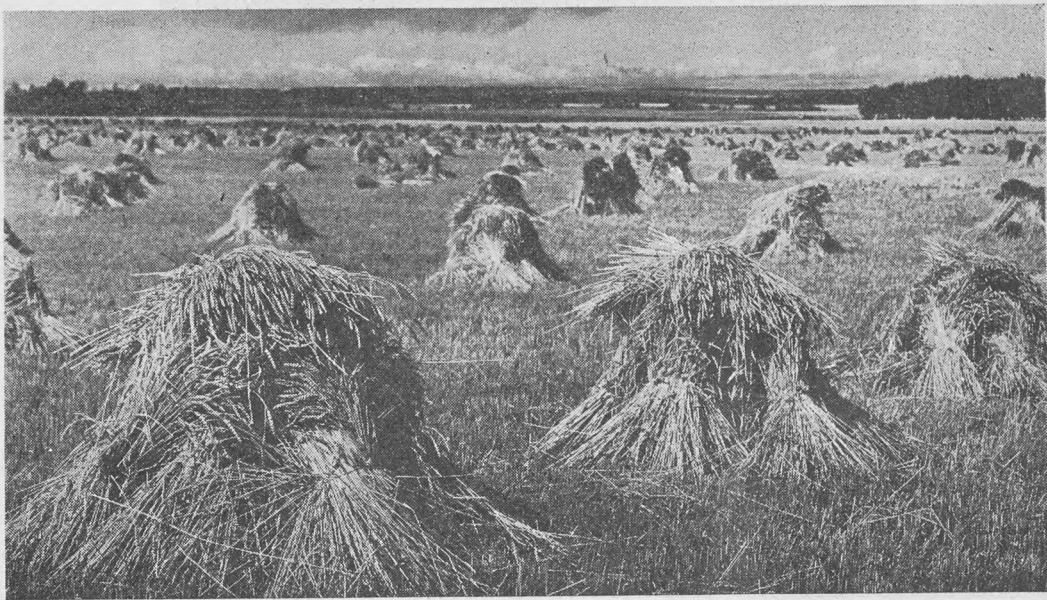
Díocese of Edmonton

Volume I, No. 10

EDMONTON, ALBERTA

October-November, 1945

All Is Safely Gathered In



Photographed by W. C. McCalla

*Ring, ye bells of Joy and Praise;
Ring throughout the Harvest Days;
Ring across the golden fields,
Praise where earth her bounty yields.*

Hymn No. 311

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The Bishop's Page

My dear people:

This month my letter deals with three things:

- (1) **The Missionary Conference,**
- (2) **Elizabeth House,**
- (3) **Our Cathedral.**

I must remind you again of the Missionary Conference which I mentioned last month and which I regard as a very important event in the spiritual life of the city and diocese. The conference runs from Wednesday evening, November 7th, to Sunday, November 11th. The meetings will be held in McDougall auditorium. Canon L. A. Dixon, our own General Secretary, is one of the team of missionary speakers and with him there will be missionaries from almost every field in the world, representing many different Christian communions. Such a conference provides a unique opportunity to learn, at first hand from those who are actively engaged in the work, what the Church is doing in the world.

In the diocese outside the city of Edmonton conferences will be held at Wetaskiwin, Camrose and Vermilion. The dates are as follows: Wetaskiwin, November 7th; Camrose, November 7th; Vermilion, November 9th. Arrangements in these centres are being made by the local clergy.

I have the honour to be the joint chairman, with Archdeacon Tackaberry, of the central committee, making the arrangements for the conference. The Very Reverend the Dean of Edmonton is the hard working chairman of the programme committee. We have felt that our communion, with its great missionary record throughout the world, should take a full share in this co-operative missionary effort. I therefore urge all my people to give it their fullest support. The detailed programme will be published in the daily papers.

To turn to another matter. By the time this number of the CHURCHMAN reaches you the Bishop's Office and the Synod Office will have been moved to a new address. Earlier this year the Executive Committee of the Diocese in co-operation with the corporation and vestry of All Saints' Cathedral decided to buy the property adjacent to the Cathedral on the south and to use the building instead of the Mission House as general offices. It will in fact serve all the purposes which the Mission House has served for many years. There will be accommodation for the rural clergy when they visit the city, as well as places of meeting for Diocesan organizations and committees. The building itself will ultimately be replaced by a new structure more in keeping with the architecture of the Cathedral, but it was imperative that we should secure possession now in order to protect the Cathedral site. Apart from other considerations it has long been urged that the Diocesan offices should be more centrally and conveniently located. The new site fulfils these conditions perfectly.

We dare not leave the Mission House without recording a sense of real regret. This house with its beautiful chapel has been a centre of Diocesan life for many years. Clergy, past and present, will have many happy and holy memories of its hospitality and its services. In order that we may not forget these things I have asked one who knows the story of the house well to write about it for the December CHURCHMAN.

But, while we are moving our offices the Mission House will remain the property of the Diocese. Plans are well under way to have it remodeled as Elizabeth House—a home for elderly women. In my charge to Synod I mentioned this project and commended it to your generous support. A band of faithful, devoted and enthusiastic women have agreed to raise the funds necessary to carry out the work. A new wing is planned. When completed there will be comfortable and attractive accommodation for twenty-five guests. Such a home is a primary need at the present time. Work on the present building will be started soon after we vacate. According to plan the work of remodeling can be carried through and Elizabeth House in operation early in the New Year. The building of the new wing must be postponed until money, labour and materials become more readily available.

I am convinced that the provision of such a home is a solemn obligation resting upon us. It is part of God's work in this Diocese.

Plans to complete our Cathedral Church, the mother Church of the Diocese, are well under way. Before long you will receive a booklet, prepared by the corporation, setting forth the plans and the needs. This is a dual responsibility. The Cathedral is not only a parish church but it is also a Diocesan church. It is my hope that generous help will be provided for this great undertaking from every parish and mission in the Diocese. Not long ago, I attended a service in one of our rural parishes where a collection was being made for a new heating unit in the church. When the wardens were counting the collection they found on the plate a cheque for \$25.00 from one of the other congregations in the same parish. I shall never forget how moved and surprised the wardens were to receive this gift. That gesture shines out as something which belongs essentially to the Christian family. There will be many individuals who will want to help to build our Cathedral but I hope the wardens and vestries everywhere will have some definite share in lifting up in the very heart of this great and growing city a witness to our faith in God and our Anglican fellowship.

Yours faithfully,

Walter Schuman

The Edmonton Churchman

A monthly Magazine devoted to the interests of the Church of England in the Diocese of Edmonton.

THE RIGHT REVEREND W. F. BARFOOT
BISHOP OF EDMONTON

Editor: The Reverend Canon W. M. Nainby

Publicity Committee: The Reverend E. S. Ottley, The Reverend T. C. B. Boon, The Reverend W. W. Buxton.

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Other subscriptions should be sent to the Treasurer, 10020 103rd St., Edmonton.

All matter for publication and all correspondence relating to the Editorial department should be sent to the Editor, Holy Trinity Rectory, 8319 101st St., Edmonton.

To ensure publication in the next issue, all Parish notes should be received by the 17th of the month.

Advertising rates on request.

Vol. 1



No. 10

Editorial

New Publication Date

This issue of THE EDMONTON CHURCHMAN is being sent out as the October-November issue. It is our hope that future issues will arrive promptly at the beginning of each month rather than at the middle of the month.

This change in the time of publication will necessitate some change in the deadline for news items, and in future correspondents are asked to send in their news and announcements by the **seventeenth** day of each month. News received after that date will be too late for inclusion in the current issue, and will be held for the next issue unless new news items are sent to take its place.

We believe that the change of date to the beginning of the month will serve the purposes of organizations and parishes more satisfactorily than has been the case up to now.

The Ninth Victory Loan

By the time this issue of THE EDMONTON CHURCHMAN appears the Ninth Victory Loan Campaign will have started. It will be the largest of all the appeals made by the Dominion Government to the people of Canada, and the sum of one-and-a-half billion dollars will be subscribed. There is little doubt that even this huge loan will be oversubscribed, particularly as no further appeal is to be made to the public for at least twelve months.

The uses to which the Dominion Government will put the money invested are manifold, but most of them are obvious. The job of rehabilitation will demand immense sums of money for years to come. The end of the war does not mean the end of war spending, and the estimates for the Navy, Army and Air Force will still be very great. The general public has by now reconciled itself to the spending by the Government of sums of money that are beyond the mental capacity of the average man to comprehend, and it looks to the Government to take the lead in initiating such programmes as will ensure employment for all who can work, as well as a generous standard of living for everyone. The Minister of Finance has intimated that this will not be the last loan solicited from the people of this Dominion, and it must be apparent that we must lend and pay for the war and its impact upon our way of life all our lives.

It is the duty of us all to support our Government in this Ninth Victory Loan, and buy all the bonds we can. Even those who enjoy only modest incomes can avail themselves of the provision of purchasing bonds over a period of twelve months.

A Gift to Your Church

The present Victory Loan campaign provides members of our Church with an unusual opportunity for making a bond contribution to the work of the Church. The success of the forthcoming Anglican Advance Movement, and its appeal for over Four Million Dollars, will depend upon the generous giving of every individual member. Many could give a bond to their Church. Victory Bonds would have a double meaning if they were used to ensure the only victory that can bring peace into the hearts of all men everywhere. A people who will respond so willingly to appeals in time of war for financial aid should be even more willing to respond to this Christian challenge in the coming days of peace. The Church is also appealing for the "tools to finish the job," and it needs the steady financial backing of every interested Christian and Churchman.

These are days of heavy income tax, but ten per cent. of our income can be given, tax free, to religious and charitable sources. Not enough of us give one-tenth of our income. We would be a much better and happier people if we did. Buy a bond and give a bond to your Church!



DIOCESAN NEWS



CALENDAR NOVEMBER

- 1st: All Saints' Day.
 4th: 23rd SUNDAY AFTER TRINITY.
 11th: 24th SUNDAY AFTER TRINITY.
 Martin, Bp. (Tours), Circa 397.
 17th: Hugh, Bp. (Lincoln) 1200.
 18th: 25th SUNDAY AFTER TRINITY.
 Hilda, Abbess. 680.
 20th: Edmund, King and M., 870.
 22nd: Cecilia, V. and M., 3rd Century.
 23rd: Clement, Bp. and M. (Rome), Circa 100.
 25th: SUNDAY NEXT BEFORE ADVENT.
 Catherine, V. and M., 4th Century.
 30th: St. Andrew, A. and M.

Onoway Vicarage

Great credit is due the vicar and people of Onoway in the matter of additions to the vicarage. By skilful planning and fine workmanship together with the willing and generous support of the people the vicarage has been transformed. It is now an attractive and commodious seven-room house, of which any parish might well be proud. This parish is also to be commended for its steady progress in other ways. We congratulate vicar and people.

The Black Horse of the Apocalypse

The black horse of the Apocalypse is the scriptural symbol of large-scale starvation. This horse and its rider will stalk through Europe and Asia this winter unless 12 million tons of foodstuffs are shipped to Europe during the next ten months. It is a grim, even a terrifying prospect. In the face of it, if one may judge from some reactions to the efforts of the government, many Canadians are unwilling to undergo trifling inconvenience in order to ensure the necessary surplus to feed our own people in the British Isles. God will surely judge and condemn



The Rev. N. J. Godkin

St. Paul's, Jasper Place

The Bishop has announced the appointment of Squadron Leader the Reverend N. J. Godkin as incumbent of St. Paul's, Jasper Place. This is a first step in a programme for the strengthening of the Church's work in this area. The church will be moved from its present site to the new site at 145th Street and Stony Plain Road where we have secured five lots. It will be placed upon a foundation and used as a parish hall and temporary church until government restrictions are removed and a new church can be built. The plans for the new church were prepared by Messrs. W. G. & R. P. Blakey. Mr. Godkin will begin his ministry in the parish as soon as the hall is made ready for use, about the middle of November.

Installation of the Dean of Edmonton

The Bishop has announced his intention to install the Dean of the Cathedral at Evensong, on Sunday, November 4th. The appointment of the Dean was announced earlier this year at the annual meeting of parishioners. The ceremony of installation will fall on the Sunday nearest to All Saints' Day and will be followed by the annual reunion of the choir in the parish hall.

Bible Quizz

1. Name the first five books of the Bible.
2. What member of the Sanhedrin visited Jesus secretly by night?
3. What city was the religious centre of the Jews?
4. How many spies did Moses send to spy out the land of Canaan?
5. Who wrote the Epistle to the Galatians?
6. Who is said to have been swallowed by a whale?
7. Of what race were the parents of Jesus?
8. How many sons did Abraham have? What were their names?
9. Where was St. Paul born?
10. Who was the first law-giver of the Hebrew people?

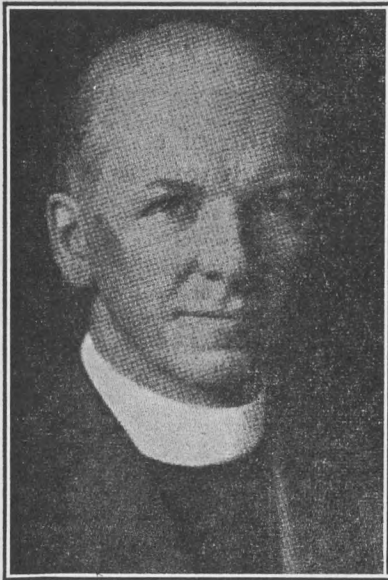
Answers on page 22

* * *

Don't scoff and say, "It can't be done,"
 Nor sneer and say, "I knew it,"
 For then, first thing you know, some guy
 Will come along and DO it.

us if we as a people do not open our hands and our hearts to avert large-scale starvation. It is agreed that the problem of feeding Europe is much bigger than can be solved by the goodwill and generosity of individual Canadians. As private citizens we can do nothing to feed one hungry person over there. It is a problem for the combined intelligence and skill of organized governments. It is, therefore, our simple duty whole-heartedly to support the authorities in every effort they may make to avert disaster. Even our self-preservation demands it. Disease follows hunger, and disease knows no national or arial boundaries. The safety of our men who are still in Europe is at stake.

CANON LEONARD DIXON



General Secretary of the M.S.C.C., who will be one of the speakers at the forthcoming Missionary Conference.

Anglican Teachers' Association

Regularly monthly meeting of the association will be resumed on Tuesday, November 6th, in the new Synod offices immediately south of the Cathedral on 103rd Street, at 8 p.m. Three or four classes will be held according to the need; certainly the lessons in books six and nine will be studied, and book three if necessary. A teacher training class will fill the need of those teachers whose lessons are not studied.

Quite recently the B.B.C. broadcast a talk on "True Greatness is born of faith." The speaker was a medical doctor who, from his own experience, gave stories of the effect of faith in facing life's problems. He finds that men and women with a living faith work harder, face adversity better, and are ready to help other people. They have a kind of personal relationship direct with God. Then he says, "It is impossible even to hazard a guess as to how much England owes to the devoted service of the multitudes of Sunday School teachers, and their influence on the children whom they taught Sunday by Sunday."

Let us, Anglican Sunday School teachers of Edmonton Diocese, train ourselves to teach our children in the very best way, and have a share in making Canada really great.

Sunday School Rally

The twenty-seventh annual Sunday School Rally and prize-giving was held on Children's Day and Youth Sunday—21st October, in the Cathedral. The service was broadcast over CKUA. Elsewhere in this issue the list of awards and prizes is given. This service is one of the happiest occasions in our Diocesan life. It brings our young people together so that they may realize something of our corporate strength. It is hoped that more and more the service will represent the whole Diocese. We look forward to the time when every school in the Diocese will compete for excellence in all phases of Sunday School work.

PUPILS' EXAMINATION PRIZES

Bishop's Prize—

Georgina Gleave, St. Andrew's, Camrose, Junior Uniform.

D.B.R.E. Prizes—

Patty Roseborough, St. Peter's, Junior No. 7.

Frank Tingle, Holy Trinity, Jr. No. 8.
Rosemary Withnell, St. Patrick's, Heath, Senior Uniform.

Margaret Exham, All Saints', Junior Bible Class.

Sunday School by Post—Dominion Prize:

Vernon Dickson, Church of Good Shepherd, Peavine.

D.B.R.E. Prizes—

Jim Kent, Irwinville, Junior.

Doris Risdale, Vermilion, Senior No. 11.
Fred Christopher, Marwayne, Advanced.

Ruth Christopher, Marwayne, Junior Bible Class.

Anglican Teachers' Assoc. Prizes (Work Book)—

Senior: 1st, Nan Clark, St. Mary's; 2nd, Lena Pheasey, Holy Trinity.

Juniors: 1st, Patty Roseborough, St. Peter's; 2nd, Frank Tingle, Holy Trinity.

Primary: Marilyn Fowler, St. Peter's.

NOTICE NEW SYNOD OFFICE

All wardens, sec.-treasurers, and others who have occasion to write to the Synod Office of the Diocese of Edmonton are asked to address all correspondence in future to the new address:

10029 103rd Street,
Edmonton, Alberta

The new Synod office is situated immediately next door (south) to All Saints' Cathedral, and it is expected that the new location will prove of much greater convenience in the Diocese.

Induction of the Rev. W. W. Buxton

Induction services were held by the Bishop at Fort Saskatchewan, Bon Accord and Gibbons on Sunday, September 30th. Large congregations attended all the services. The Very Reverend the Dean of Edmonton preached the induction sermons.

It is obvious, even to the most casual observer, that the people of this parish have rallied round their rector and have responded to his leadership in a remarkable way. They are fulfilling the injunction of the Induction Service where it says, "It is the duty of the people to afford to their minister at all times all needful help and encouragement in his work, and to give to their substance to his support." So, the Church lives and grows and serves.

G.B.R.E. Teachers' Certificates—

Mrs. Fowler, St. Peter's; Miss Betty Brown, All Saints'; Mr. A. Aldridge, Holy Trinity.

By Correspondence—

Miss J. Heffren, Ribstone.

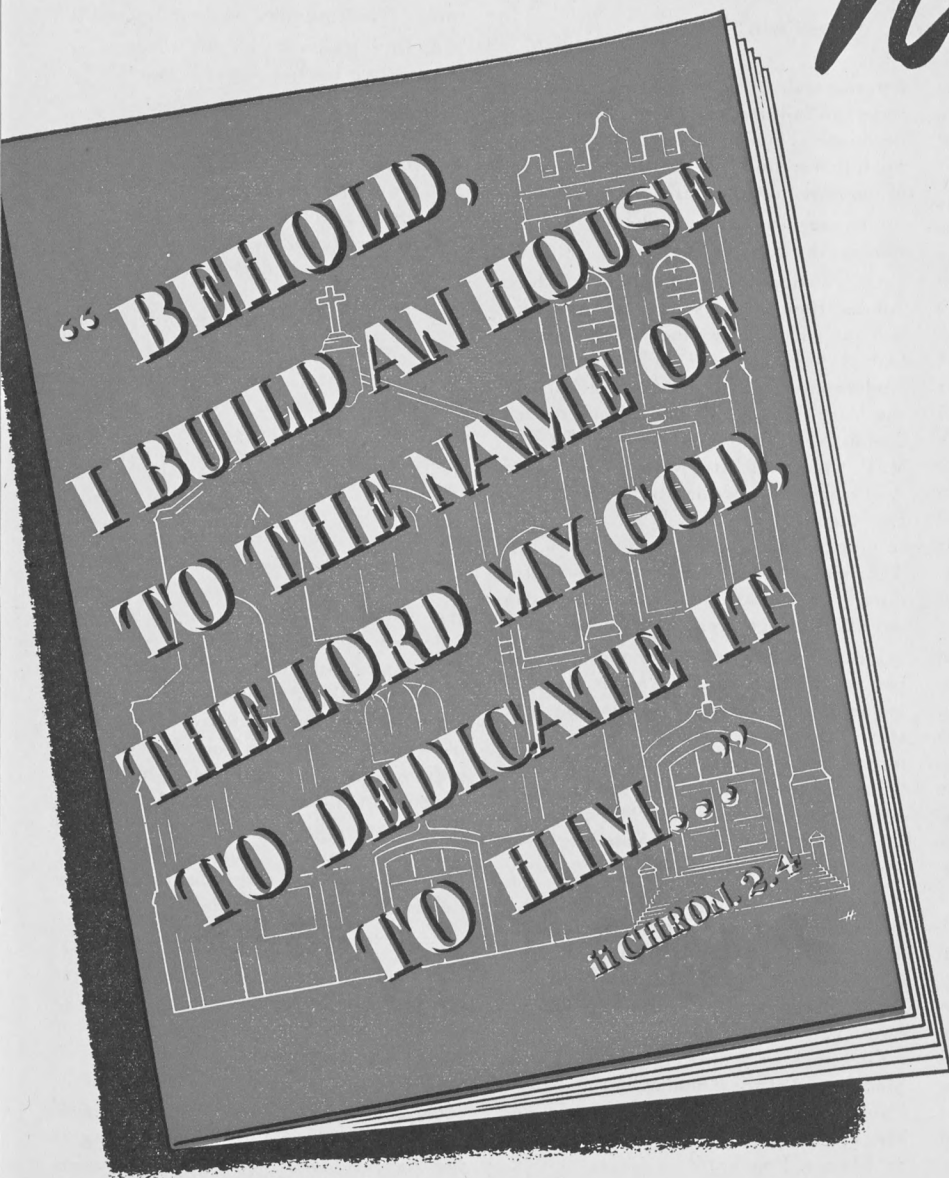
Broadcasting

SUNDAY, At 11 a.m.:

Nov. 4th—ALL SAINTS'	CJCA
Nov. 11th—ST. FAITH'S	CFRN
Nov. 18th—CHRIST CHURCH	CJCA



Watch for this
Nov. 10th



!

Wetaskiwin Church Celebrates 50th Anniversary



Immanuel Church, Wetaskiwin

One of the oldest churches in the Diocese, Immanuel Church, Wetaskiwin, celebrated its fiftieth anniversary last month.

The Bishop of Edmonton was the special preacher at the anniversary service held on September 23rd. Preaching on the text, Joshua 5: 21, "Let your children know," the Bishop said in part, "History is an important subject. Again and again parents are charged with the duty of telling their children what God has done for them. It is not only a duty to tell them what God has done, but it is also a duty to write it down. During the fifty years of your parish life much has been accomplished by the men and women of this parish, acting as God's instruments and agents for the fulfilment of His purposes, which it is a duty to record for generations yet unborn to read.

"At the end of the first half century of your life, and at the end of the greatest war in history, there is another duty laid upon us, the duty to examine our attitude to the future. There are two views which stand out in sharp contrast when a people reach a great landmark in history. One view emphasises the past, and so we speak of the post-war generation and regard ourselves primarily as survivors whose main task is to preserve the good old days.

"The other view, the truly Christian view, is that we are pioneers of a new age, set in the world to make old things new and to invent and create new things. Great as have been the Church's victories and triumphs of the past, the Christianizing of Europe, the building of the great cathedrals of the old land, the burst of missionary enthusiasm of Victorian days—great as these were, it is true to say that Christianity has never really been tried on

a grand scale because the Church has her record of failures, of quarrels and of compromise. Thus it is our duty to enter upon this second half century in the spirit of pioneers, not the spirit of survivors."

The service was conducted by the Rector, the Rev. W. T. Elkin.

On Wednesday, September 26th, a Jubilee Banquet was held in the parish hall, at which over ninety were present. Out of town guests included the Bishop, Archdeacon S. F. and Mrs. Tackaberry, the Very Rev. A. M. and Mrs. Trendell, Canon W. M. and Mrs. Nainby, the Rev. V. P. Cole, and Miss Marjory Robinson. An excellent supper had been prepared by the members of the W.A. and those serving included a number of the A.Y.P.A. The Rector acted as chairman and introduced the speakers. The Bishop conveyed greetings from the Diocese,

Dean Trendell, a former rector of Immanuel Church, told of some amusing incidents connected with his four-year stay in the parish. Canon Nainby, also a former rector, expressed his pleasure at being present, and spoke of the fire which occurred in the church in 1940, and of the shingling bee on Easter Monday, 1939, when the scaffolding collapsed.

The Rev. V. P. Cole, who grew up in Wetaskiwin, and is the one recruit to the ministry from Immanuel Church, spoke of the changing congregation, and wished the parish every happiness in the next half century.

Greetings were also brought by Father MacDonald of the Roman Church; Mayor Enman, from the City of Wetaskiwin, and Mr. T. Hickmore, from the sister parish of St. Mary's, Ponoka.

Mr. R. W. Manley told part of the history of the parish, and spoke parti-

Junior W.A. Programme for 1945-46

¶ Juniors must attend four consecutive meetings and—

1. Be able to say (in unison) The Promise, The Motto and The Pledge.
2. Know the Lord's Prayer and the meaning of J.W.A. before admission at a church service by the rector.

Annual Admission Service to be held on St. Andrew's Day.

Competitions, Juniors 9 to 12 years—

1. Child's cot quilt, 42 by 64 inches. Choice of blocks. On the Study Book or stamped blocks suitable for a child's quilt. (Quilting may be done by adults.)
2. Interest books on the Pledges.

Prospective Juniors (7 and 8 years)—

1. Blocks for quilt as above.
2. Pictures illustrating the Pledges.

Banner Awards:

1. For average attendance at Junior meetings, Nov. 1st to April 30th.
2. One competition.
3. One Stripe and Badge.
4. Reading.
5. Interest book or pictures on the Pledges.

Note—Please hold an Admission Service on St. Andrew's Day.

Please incorporate this programme along with your own ideas in your own branch.

Enter the Festival if only in a few sections. We depend on all branches to make it the outstanding event in the Youth Departments. We plan to enter the Dominion Competitions this year following the Festival.

PLEASE NOTE: The Dominion Competitions outlined in the last issue of the EDMONTON CHURCHMAN (see W.A. page) have been included in the Diocesan programmes for Juniors in this issue. It is hoped that the work of many Juniors will be done carefully enough to merit its entry into the Dominion Competitions. Many times in past years this has been done. Let us revive the good practice.

cularly of the early years when the first church was built by the Rev. C. H. Andras in 1895. Mr. Manley traced the list of successive incumbents during the fifty years.

On Sunday, September 30th, the anniversary was brought to a fitting close at the Harvest Thanksgiving Service when the special speaker was the Rev. V. P. Cole.



Woman's Auxiliary



Advance

A.A.M.—These letters indicate the "Anglican Advance Movement." The W.A. as hand-maid to the M.S.C.C. realizes that its members must share the privileges and obligations offered to other Church members in connection with this "Advance."

At the last Quarterly Board meeting, branch representatives conferred together as to how this Thanksgiving for Peace might enter every W.A. home.

Realizing that education is the first step in any advance, it was unanimously endorsed that an all-out effort be made to place the "Living Message" in the home of each W.A. member in this Diocese.

Accordingly a copy of the resolution covering this will be mailed to each branch asking that action be taken at the November meetings.

Three suggestions were made concerning the financing of subscriptions:

1. Each member pay her own subscription—50c per year.
2. A member pay half and the branch pay half out of the funds.
3. A branch pay the total for each subscription.

Each and every branch is requested to consider the matter carefully and work out some plan to have every member become a reader of the "Living Message" starting with the January issue, 1946.

Notice to W.A. Branch Presidents: Soon you will receive copies of a small prayer-card for each member of your branch. Any member of the Church may have one on request. Members are urged to use the prayer constantly. If this is done by all, the Anglican Advance will be more likely to achieve its five-point programme.

Notes from the Quarterly Board meeting at St. Faith's on Friday, Oct. 5th:

The Challenge cup for Festival work, to be earned by rural Juniors and donated by the Diocesan treasurer, Mrs. H. P. Reid, was presented by her to Onoway J.W.A.

Miss Esther Turnbull most graciously accepted it on behalf of her group and told us it would be placed in the church. This is twice that these little girls have won the Challenge cup.

Our congratulations go to Mrs. W. Leversedge and to Mrs. F. A. Garton on being recently admitted to Life Membership in the Diocesan W.A. Board. Mrs. Leversedge received her gift at a morning service in St. Mary's Church, and Mrs. Garton at the morning service in St. Faith's in connection with the recent Board meeting.

The date of the Evening Board meeting may have to be changed. Please watch the daily papers for notices.

Unanimous approval was given to the suggestion that W.A. branches and individual members should assist with the furnishings of Elizabeth House.

Book of Remembrance: The following names are being inserted in the Book of Remembrance, which will be on display at the Evening Board meeting:

Mrs. W. Leversedge, of Vermilion.
Mrs. Hazelwood, of Bittern Lake.
Mrs. Eling, of All Saints', Edmonton.
Mrs. Fane, 2nd vice-pres., Edmonton Diocesan Board.

Pledges: The Treasurer reported that the third installment of the United Pledge had been paid and that 32 branches in the Diocese had paid their pledge and affiliation in full.

U.T.O. amounted to \$208.51, an increase of \$45.03 over 1944. This is for the training and pensioning of women missionaries. E.C.D. amounted to \$12.52. We need double this, at least, to send Christmas cheer to Little Pines and Frog Lake.

Educational: The Study Book, "More Than Conquerors," was introduced by Mrs. E. de Laroque. Copies may be obtained from Mrs. R. Horne, 11521 97th Street.

There are plenty of M.S.C.C. calendars for sale. These, too, may be obtained from Mrs. Horne.

Dean Waterman's interesting explanation of the need for an Anglican Advance at the women's meeting at All Saints' on Friday afternoon, September 28th, was appreciated by a large number of Anglican women.

St. Andrew's Day Intercessions, 1945

- 7.00 a.m.—All Saints' and St. Luke's, for business girls.
- 9.30-10 a.m.—Westaskiwin, Cadomin, Wetaskiwin Evening Branch.
- 9 a.m. to 5 p.m.—Continuous Intercession at All Saints' Cathedral.
- 10 a.m. to 11 a.m.—Vermilion, All Saints', Camrose, Holy Trinity, St. Luke's, St. Faith's, and St. Faith's Evening Branch.
- 11 a.m.—Bittern Lake, Killam, Onoway and Brookdale jointly.
- 12 noon—Sisters of St. John the Divine.
- 2.00 p.m.—All Saints'—continuous Intercession.
- 2.30 p.m.—Christ Church; Edgerton.
- 3.00 p.m.—Tofield, Sedgewick, Rodino, Hughenden, Irma, Gibbons, Loughheed, Leduc, St. Mark's, Edmonton.
- 3.30 p.m.—Irwinville, Battle Heights, Hardisty.
- 4.00 p.m.—Viking, Vermilion.
- 4.30 to 7 p.m.—Admission Services for Junior W.A.
- 7.00 to 7.30 p.m.—Kitscoty; St. Matthew's, Edmonton.
- 7.30 to 8 p.m.: Innisfree, Ponoka, Jasper, Jasper Evening Group, St. Mary's, Edmonton, Church of the Good Shepherd, Edmonton.
- 8.00 to 8.30 p.m.—Mannville, Foothills.
- 8.30 p.m.—St. Peter's, St. Peter's Evening Group.

"And Some There Be, Which Have No Memorial"

A Record of Some Early Indigenous ministries

By REV. T. C. B. BOON, B.A.

When we think of the missionary work of the Church, it is natural to do this in terms of the great missionary societies, which, by their organization and their financial aid have made Christian missions possible over wide areas and in distant parts of the earth. It is customary and reasonable also to think of the great pioneers who hazarded their lives in order to plant the first seeds of the Gospel. In respect to Western Canada, the names of West, Cochran, Anderson, Machray, Maclean and Horden stand out with a clearness and stability which cannot be erased. And yet there were many other men to whom the Church owes much, and without whom the Gospel could not have spread, either so far or so rapidly. It is well to recall them before they are forgotten. They were born here, worked here, and their dust is with us.

I think, first of all, of Henry Budd, the son of Chief Withawecapo, who was given to John West at York Factory in 1820, and became the first fruits of his school at the Red River. While Henry Budd was in his 'teens, he entered the service of the Hudson's Bay Company, but in 1837 he was invited to teach school at the Upper Church (St. John's) where his work was so successful that in 1840 he was sent to Cumberland House to open a mission there. As, however, this point was not convenient, he moved further down the river to The Pas where he founded the Devon Mission, which still exists. His work was so fruitful that when the Rev. John Smithurst visited The Pas in the summer of 1842, he baptized eighty-six people, and two years later it was necessary to put the Rev. James Hunter in charge of the work as it needed a fully-ordained man. On December 22nd, 1850, Henry Budd became the first native clergyman in Western Canada, for he was ordained deacon by Bishop Anderson on that day in Old St. Andrew's Church in the presence of eleven hundred people, including his own mother. He opened the first mission at Nipawin, where the two branches of the Saskatchewan River meet, and here he spent most of the next fifteen years, though he journeyed as far west at times as Fort Carlton (now Battleford), but his later years were again spent at

the Devon Mission where he died in 1875.

James Settee was the second of John West's boys who became a missionary to his own people. Just about one hundred years ago he was sent to the Churchill River, where, at Lac la Ronge, work had already been started by a Cumberland Indian named Kayanwas, and had prospered. But, after his ordination in 1853, he himself moved forty miles down the river to Stanley, and the church he founded there is still an outstanding point of native work in the Diocese of Saskatchewan. His very usefulness caused him to be sent as a pioneer to a number of different places, such as the Upper Swan River district in Qu'Appelle, where the Plains Indians were, at that time, the wildest and most savage in the country. In fact, from the time he left Lac la Ronge he might be described as an itinerating missionary, for he seldom stayed in any one place for long. So much so, he was once reproved by Archdeacon Hunter for this tendency and strongly advised to try and form a permanent mission centre. James Settee, however, was a man who interpreted scripture rather literally, and it is said that he replied to the Archdeacon's exhortation by saying, "But you know, Mr. Archdeacon, we read that 'Here we have no abiding city'." He was well over eighty years of age when he died in 1902.

The mission work of the Church also spread through native-born Canadians whose early years were spent at Hudson's Bay Company posts, for their fathers were servants of the Company. Robert McDonald was born in Point Douglas in 1829. His father was a retired servant of the Company, and his mother a daughter of William Logan, also a retired Hudson's Bay Company officer. Young Robert received his education at the Red River Academy, where he seems to have had a brilliant career as his name appears as one of Bishop Anderson's five original scholars of St. John's College. His first work was done at the White Dog Mission, where the Winnipeg and Lac Seul Rivers meet (for many years known as Islington). However, in 1862, he became the first Protestant missionary at Fort Yukon, and for forty years he laboured among the

Tekudh Indians, only moving to Fort MacPherson on the MacKenzie River in 1879, after the boundary had been settled between the British and American territory. In addition to his many travels amongst the Tekudh and Loucheux Indians, he reduced the former's very difficult language, with its five hundred sounds, to writing. In 1875, at the first meeting of the clergy of the newly-formed Diocese of Athabasca, Bishop Bompas conferred on him the title of Archdeacon. He retired in 1904, only because his physical strength was failing him, and spent his last years in quiet retirement in Winnipeg, where he died in 1913.

Thomas Vincent was born at Osanburgh House on March 1st, 1835. His mother was the daughter of a Hudson's Bay Company factor, and had been born at Moose Factory on James Bay. His parents retired from the service in 1840 and settled at Middlechurch, where he attended the parish school and learnt to live the hard life of the pioneer. When, very largely through the influence of his godly mother, he decided to become a missionary, he spent some little time at the Red River Academy, improving his education under John Macallum, but hearing that a catechist was wanted for Moose Factory, he volunteered his services which were accepted by Bishop Anderson. At Moose Factory he became associated with John Horden, and the close friend of J. A. Mackay, who was later to become Archdeacon of Saskatchewan. While he was still a catechist, he was sent to open up the work at Albany. Thomas Vincent was ordained deacon on the occasion of the last visit of Bishop Anderson to the Hudson's Bay in 1860, but when it became necessary for him to be priested in 1862, he left Albany in February and made the 1300-mile journey to the Red River on snowshoes in the company of a half-breed mail-carrier, pulling his own sleigh behind him, both men living rather frugally upon what they could get with their guns. He returned by canoe, preaching the gospel and administering the sacraments to such bands of Indians as he met. He built a church at Albany with the aid of natives, and also a rectory. He turned the communion rails for the church on his own lathe. He was an excellent speaker in Cree, and made long journeys up the eastern coast of the Bay, as well as inland. After many years of rigorous labour "the Big Praying Chief" of Moose retired in 1900, and settled just outside Stonewall, Manitoba, where he often

Continued on Page 13

Anglican Movement Advance Christ's Church

By THE VEN. S. F. TACKABERRY

The Plan of the Advance

The word "Advance" is a missionary word. When the Church announces an "Advance Movement" the first reaction is that the Church is about to extend her missionary programme. This may carry the further implication that what the Church intends to do is to send out more missionaries to those who have not heard the Gospel, and that this is a matter which chiefly affects the clergy and those who may feel a definite call to enter missionary work.

A Living Church

This is a natural reaction. It is in accordance with the great commission—"Go ye into all the world." However, the matter is not quite so simple as that. It is definitely wrong to think of the clergy as those who do the work as distinct from the laity who worship in the congregations and support the workers. A missionary church is one whose members believe the facts of the Gospel, the story of Jesus the Redeemer, find satisfying light in their Bible reading and church teaching, satisfying power in prayer, corporate worship and in sacrament and satisfying guidance in facing the implications of discipleship.

Work Ahead

For such members Bible reading is not enough. They will wish to know what has been written into the history of the peoples of the world since the Bible was written by those who were moved by fellowship with the Saviour—the story of what the Church has done in His name and also what the Church ought to be doing now.

For such members prayer, corporate worship and sacrament are not enough. If they are finding satisfaction—light, conviction, help, if knowledge, definiteness and power have helped them along the way of life, they will not be ashamed to bear a testimony nor hesitant in discussing the matter freely with those who might be helped in the same ways.

For such members guidance is not enough. They will do everything in their power to face all work and duty as Christians and to increase the resources and facilities of the whole body, the Church, which is still the great teacher, the medium of power to carry on, and means through which God's will may best be done.

Who Is Able

All this indicates the first step in the "Advance." Who feels that he is adequate for such task now? To answer, "Certainly I am not, therefore it is someone else's job" begs the whole question. To answer, "Certainly I am not, but I will prepare myself as best I can—and will do what I can," means that for that person the Advance has already begun by choice and has become a settled conviction through an act of free-will.

Advance

The first step of the Advance is to be taken within ourselves as individuals. It is primarily a spiritual thing. It is a matter of choice (or, better, of response) and of resolve. It will lead to great things.

Keeping Promise

At a church in South Africa £2 notes were found on the collection plate, and inquiries regarding the donor disclosed the fact that she had been a 10-year-old girl. She had not been doing as well at school as her parents thought she should, and her father offered her £5 if she reached the top of her class. She did so and received the promised reward, afterward spending £3 of the money. Asked why she had given the remaining £2 to the church, she replied, "I prayed to 'come top' and promised God I would give Him £2 if He helped me to do so!"

Reportee

A Kansas editor thought to poke fun at Dr. C. Oscar Johnson because of the statement that appeared somewhere that there were 2,500 people at a service in his St. Louis church. Said this editor: "Everyone knows that your church seats only 1,800 people." Dr. Johnson refused to be drawn into a controversy, simply retorting: "You do not know what narrow Baptists we have in Missouri."

—ARKANSAS BAPTIST.

Some men just try to better their lot.
Others try to do a lot better.

Broadcasting Schedule up to June 30th, 1946

Nov.	4—All Saints'	CJCA
	11—St. Faith's	CFRN
	18—Christ Church	CJCA
Dec.	2—All Saints'	CJCA
	9—St. Faith's	CFRN
	16—Holy Trinity	CJCA
	30—Christ Church	CJCA
1946		
Jan.	6—All Saints'	CJCA
	13—Holy Trinity	CFRN
	20—Christ Church	CJCA
Feb.	3—All Saints'	CJCA
	10—St. Faith's	CFRN
	17—Holy Trinity	CJCA
March	3—All Saints'	CJCA
	10—St. Faith's	CFRN
	17—Holy Trinity	CJCA
	31—Christ Church	CJCA
April	7—All Saints'	CJCA
	14—Christ Church	CFRN
	21—Holy Trinity	CJCA
May	5—Christ Church	CJCA
	12—St. Faith's	CFRN
	19—Holy Trinity	CJCA
June	2—All Saints'	CJCA
	9—St. Faith's	CFRN
	16—Holy Trinity	CJCA
	30—Christ Church	CJCA

Time Bombs

By VIC

A bitter tongue can "burn up" more people than an incendiary bomb.

* * *

The right temperature at home is maintained by warm hearts, not by hot heads

* * *

The mind is like a parachute. It works best when it is open.

* * *

Apology that comes from the heart will keep most troubles from coming to a head.

* * *

If everyone fights to make democracy free for all, there will be fewer free-for-all fights in democracy.

* * *

We wouldn't have such blooming problems if we nipped them in the bud.

* * *

Too often our ideal are something we expect the other guy to measure up to.

* * *

If your life is a closed book to others you can hardly expect them to help you turn over a new leaf.

* * *

When principles are in dispute, silence isn't golden. It is leaden.

Total Victory for Christ and His Church

VERY REVEREND R. H. WATERMAN,
Organizing Secretary, Anglican Advance Movement.

Cross Roads

The Christian Church stands today at a cross roads. Two roads stretch out before her into the future. The place that she will fill and the influence that she will wield in the affairs of men for decades to come will depend on the course that she follows in the next five and ten years. One road before her is that of complacency and ease, complete satisfaction with her present methods and accomplishments and with the spiritual condition of the world. Such a road can lead only to ineffectiveness and spiritual oblivion. The other road is fraught with great possibilities and responsibilities. It calls for dedication and perseverance and sacrifice on the part of those who would travel it, but it leads to the land of great spiritual accomplishment. If the Church and her people have sufficient of the Spirit of the Master to follow it, in prayer and determination, it will bring them far along the way towards the bringing in of the Kingdom of God among men. The Church will take her place as the city of God among men; the "city which hath foundations whose Maker and Builder is God."

Our Road

There is no doubt as to which course the Church must follow. Twice in the last quarter century the world has been convulsed and torn with war. Twice the peace of the world has had to be purchased at a great cost in human life. Twice our young men have been called upon to leave their homes and normal walks in life and to arm and fight and in many cases die that the world might be secure. Their sacrifices have not been unlike that of the Master Himself. Like Him, their death has been the price paid for human greed and selfishness. Like Him, they have died that man might live.

To what avail was their dying if we who live through their sacrifice are not going to take up the torch that they have thrown to us? To what purpose their devotion to the ideals for which they fought if we are going to allow greed and selfishness and spiritual chaos to go on unchecked and unhampered in our midst? Their warfare has been accomplished. They have "fought a good fight" and kept faith with those who put their faith in them. Their fight is over. But the

Fight of the Church and of Christians Must Go On.

Our warfare is not accomplished until TOTAL VICTORY is won for Christ and every possible focal centre of the infection of selfishness has been cleansed from human hearts. The complete healing of the nations must be the objective of the Church; with no lesser conception of victory than that dare she be satisfied. To no lesser ideal of victory than that can she give her full blessing. For no lesser degree of victory than that dare she pray. She is the accredited agent of a Holy and Righteous God to Whom all sin and selfishness are abhorrent. Whether the sinner be Canadian or German or British, can make no difference. Her struggle must go on against all that is the enemy of Christ, whether within or without the ranks of the very Church herself.

Anglican Heritage

The Christian Churches of Canada, and among them our own spiritual Mother, the Church of England in Canada, are girding their loins and sharpening their weapons for the struggle that lies ahead. They are preparing to give leadership in the building of a new and saner (and safer) world for the generations that are to come. They are embarking upon a crusade of evangelism over the period of the next four or five years, with the avowed purpose of increasing the effectiveness of the witness of the Church by deepening and enriching the spiritual lives of her people.

The Church of England is in the van of this movement. At her General Synod of 1943 she gave her blessing to a great Movement of Advance: "The Church will move forward on all fronts—evangelistic, missionary, educational, social and financial, from Halifax to Victoria, from Labrador to the Yukon," was, in effect, her determination. We are even now, after a period of deliberation and conference, moving towards the launching of a great movement which, for want of a better name, is at present being called THE ANGLICAN ADVANCE MOVEMENT FOR CHRIST AND HIS CHURCH. It is to be a great spiritual movement of re-awakening and revival within the Church, that she may make her fullest and most effective contribution to the spiritual life of our country and of the world.

That the Church of England has a real and unique contribution to make, we must realize; a contribution that no other body of Christians can make for her. I believe that this assertion can be made without being unduly complacent and without being in any degree discourteous to other Christian bodies. For instance, the people of England have in the last five years won for themselves a place that is second to none in the respect and affections of thinking people throughout the world. The courage and endurance which her people have shown, their indomitable spirit of determination to "see the thing through;" such qualities are always admirable, no matter where they are found. Couple with them devotion to high ideals and the refusal to compromise with such ideals, and you have a great people. Such qualities are spiritual. I do not believe that we are unreasonable in believing that the Mother Church of England which has nourished the people of England at her breast for fifteen hundred years has made her considerable contribution to these qualities that have shown themselves to be the hallmarks of British manhood and womanhood. The Church of England can make the same contribution to Canada and to any country where she plants her cross-crowned flag. Her people in Canada have not been found wanting, in the last twenty-five years, in loyalty to King and Country, and to those high ideals for which we have twice given of our sons.

Her very heritage as the historic Anglo-Saxon branch of that One, Holy, Catholic and Apostolic Church in which we express belief when we say the creed and which was planted in Britain hundreds of years before it became "Angle-land" puts her in a position to share with Christians outside her fold those priceless heritages which are at once her glory and her responsibility; hers, and yet not hers alone, but held in trust for all who care to share them.

Take, for example, her creeds. They are not hers. They are the heritage of all Christians. She has but realized their value more than others and has safeguarded them for coming generations. It may well be her lot to re-introduce our fellow Christians of Canada to the Apostolic doctrine of the early Church and to the necessity for a right belief in a life that would be lived aright.

She also has her Apostolic ministry of bishops, priests and deacons. It may be that, in the midst of a welter of misunderstanding and confusion as to the nature and work of the Christian ministry, she will be the means eventually of bringing many back to that fellowship of the

Apostles of which our Authorized Version speaks.

Another part of her heritage lies in the Sacraments which Christ gave to His Church. There are many and varied attitudes towards sacraments among Christians of Canada today. To some, they are anathema. To others, they are fanciful and non-essential. But to others (and surely in this group we can include the devout and well informed sons and daughters of our Mother Church), they are of the very essence of a full and vigorous Christian life. It may well be the lot of the Church of England to bear her witness to the fact that the religion of Jesus is a sacramental religion.

Again, we have our Prayer Book. In one sense, this possession is completely our own. It was compiled for the use of our people by the leaders of the Church in the 16th century. But in another sense, it, too, is a trust. It is a manual of worship bringing down to Christians of the twentieth century pearls of devotion which have stood the test of time and have made their contribution to the worship of the people of all ages. There are many Christian leaders and people outside the Church of England who hold our Prayer Book in great veneration and who make constant use of it in their own worship. We must be prepared to share it with them and so enable them to attain to that high degree of reverent and dignified and objective worship to which our people are accustomed and which the Prayer Book makes possible.

The Challenge

A Chinese philosopher once said, "You cannot carve rotten wood." How true! Even God Himself cannot build a Christian Canada and a Christian world out of the material furnished by Christian lives shot through with the dry rot of selfishness and apathy and indifference. Mediocre Christians have no contribution to make to the building of a saner and safer world on a Christian foundation. Their ideals are not sufficiently high to challenge the world above its present ordinariness to higher planes of spiritual living.

Now the world is challenging the Church. In the words of Sir Arthur Eddington, it says, in effect to the Church, "We stand aside; if you have spiritual energy, forge ahead." The Church of Jesus Christ has an illimitable source of spiritual energy, if she has the faith to discern it and to appropriate it to her use. A prime purpose in our ADVANCE

MOVEMENT must be the realization among our leaders and people of the immediacy of this grace which is more than sufficient for all our needs and to the attainment of the Church's purpose.

The Church of Christ must prepare herself to fulfill her destiny! And what is that destiny? She must be the "voice of God" speaking in clear and ringing tones the truths of God for which thinking men are yearning. She must be the "City of God" set high upon a hill, that men floundering in the sloughs of despair and sin look up to her strong walls and high bulwarks and take new courage and fresh hope. She must be the "Hospital of God," that men bringing

to her their hurt hearts and sin-stained souls may receive from the great Healer health and peace of mind. She must be the "Lighthouse of God," penetrating with the clear light of God's love and mercy the darkness of man's sin and sorrow and doubt. She must be the "Trumpet of God" calling all men to fall into step behind Jesus Christ and march to total victory over all that is petty and selfish and unworthy in human life, beginning with us who are within her ranks.

The Church will move forward towards this Destiny is the theme of the ANGLICAN ADVANCE MOVEMENT FOR CHRIST AND HIS CHURCH.

Week-End Camp at Kapasiwin

Despite continued rainfall at the beginning of the weekend, twelve boys of the 1st Onoway Sea Scout Troop thoroughly enjoyed a short Training Camp held at Kapasiwin during the Thanksgiving weekend. The purpose of the camp was primarily to give an opportunity for passing outdoor tests to those who were unable to attend the summer camps. During the latter part of the weekend the lake was beautifully calm and all enjoyed boating, while two hardy souls even ventured to go swimming.

Tests passed were:

First Class Tests—Cooking, Tree Felling and Map Reading: Act'g. T/L K. Bennett, P/L J. H. Mills, P/L C. A. Truckey. Sea Scout R. H. Gonnet (Cooking only).

Second Class Tests (except Signaling): Sea Scouts G. P. E. Bryant, S. Kozyra, A. J. Bryant, R. D. Behm, R. H. Gonnet, and B. C. Honert (except Cooking).

Tenderfoot Tests: S. Kozyra and R. D. Behm.

The leaders were the Rev. F. A. Peake, S/M., E. M. Dales, A.S.M. We were most grateful to the Bishop for releasing the S/M from most of his Sunday duty, to the Rev. R. S. Faulks for taking services at Fallis and Wabamun, to the D.B.R.E. for the use of the camp premises, and last but by no means least to Mrs. Pitt for her invaluable help in the kitchen.

* * *

"Liberalism" tends to become a philosophy where people feel it is right to do what they desire rather than desire to do what is right.

"And Some There Be, Which Have No Memorial"

Continued from Page 10

attended the little church at Victoria, which had been the first "charge" of the late Archbishop Matheson. He was, however, recalled by Bishop Holmes in 1906 to Albany, owing to a shortage of clergy, and there he died on January 16th, 1907, after a few but very happy months of work. His Indian friends took his body by dog-sleigh to Moose Factory, one hundred miles away, over ice and snow, to lay it by that of his wife. He was a pioneer of pioneers, enduring hardship, fatigue, loneliness, opposition, hunger and isolation, but his work goes on, and only last winter one of our missionaries, travelling by plane, gave Christmas communion to native members of the church at twenty-five different points in that same Albany district which was first served by Thomas Vincent.

These are only four of the native-born missionaries, but there are others who might well be named. I think of Canon Akenkew of Saskatchewan, of James A. Makay, friend and contemporary of Thomas Vincent, of Maurice Sanderson of Keewatin, of Archdeacon Fairies who has spent more than forty years at York Factory on the bleak shores of the Bay. Truly we are encompassed by a great cloud of witnesses.

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Two Lucys of the Loucheux Who Went a Long Way to Aklavik

By ELIZABETH LUKENS FLEMING

(Reprinted from "Saturday Night" by permission)

Old Lucy went home today. A cart attached to the Mission tractor took her down to the schooner and I watched her go by, squatting on the centre of the cart in that position so characteristic of the Indian. Her son, Chief Julius, sat beside her, his arm around her for support, and beside her lay a bundle that contained her worldly possessions.

Out of gratitude for the care that had been given her, Old Lucy had on parting offered her duffle pants to the nurse-in-charge of All Saints' Hospital, Aklavik, N.W.T., but the offer had been declined and the pants were, I presume, included in the bundle.

Lucy had not come to the hospital because she was ill, nor did she belong to Aklavik, although there are many Loucheux Indians there. She belonged to Fort McPherson on the Peel River, thirty-five minutes distant by air and fourteen to eighteen hours by native boat. She came to the hospital at freeze-up last October to stay the winter because she was ninety-five years old and blind, and it was impossible for her family to give her proper care.

No matter how loving one's sons and daughters may be, the rigors of nomadic life in the Arctic are very cruel for the old and infirm. Lucy's family wanted to do their best but Chief Julius himself was no longer young, nor was his wife who was termed "Mrs. Old Chief." In fact their children were beginning, in turn, to feel them a burden. So poor, old, blind Lucy had been brought to All Saints' Hospital to be cared for during the long, dark, winter months.

But now she was going home again for the summer to be with them in their tent at Fort McPherson and she was very happy. In summer they could manage to look after her, although it meant that one of the children had to stay with her all the time.

As I watched Lucy it seemed to me that she was the epitome of the old Indian life. She never sat on anything. She squatted whether on her bed, or on the floor by her bed, or when she went calling in the other wards. She had the conventional two perpendicular lines of tattooing on her chin,

found now only among the older women and she kept herself wrapped in innumerable oddments of shawls and scarves. When the nurses tried to undress her at night, an attempt that was never successful, they found that the series of coverings had no apparent limit. Occasionally she added a bath-towel to the turban effect on her head but that did not improve her appearance.

Because of her age Old Lucy felt cold a good deal of the time which accounted for the quantity of wearing apparel. For this reason, too, she wanted ginger in her tea and all winter long she begged them to set up a tent for her in the furnace room.

The span of Old Lucy's life has marked the transition of the Indian from the age-long, unchanging, primitive existence to our modern civilization. Lucy began life as a pagan with all the fear and degradation bound up in that word. When the first missionaries came in to that area she was a girl of seventeen. Now she has been a Christian so long that she can scarcely remember the darkness of the early days. In her youth she knew nothing of canvas tents, primus stoves, or outboard motors, all commonplace of today. Much less did she know anything about sewing machines, hot water bottles, or radios. She lived her life exactly as her forefathers had lived theirs before her.

And now there is a younger Lucy—the great-grandniece of Old Lucy—and young Lucy is also a full blooded Loucheux Indian. A few years ago this young Lucy Nersyoo came into the hospital to lend a hand when they were short of help. She swept the floors, washed dishes and carried trays. The girl learned quickly and was eager to absorb all that she could. Moreover she was anxious to try new things, a trait not always found in primitive peoples. She watched the nurses at their work with all the extraordinary hawk-like observation of the Indian. Lucy Nersyoo never missed a trick.

The nurse-in-charge noticed the eagerness and the aptitude and showed the girl how to make hospital beds, how to rub backs, give baths, and other simple nursing tasks. Her pupil took to this like a duck to water and asked for more. As the

weeks went on the girl proved to be reliable and thorough. Moreover she could be counted upon to be on time, a quality without measure and without price among the Indians, for it is the prevailing custom, especially in summer, to sleep all day and to be up all night. It is hot during the day and cool at night, so there is logic in this procedure, although it makes it awkward for the white people. The nurse-in-charge discovered, too, that Lucy was good in her handling of people and the fact that their language was her language was a great asset. It made the giving of directions easy. From time to time the doctor used her as interpreter.

Muskrat Shoot

Gradually, as her interest and knowledge grew, the idea developed of giving her systematic training as an auxiliary nurse. The doctor and the nurse-in-charge discussed the matter with the Bishop of the Arctic, as All Saints' Hospital lies in the Diocese of the Arctic and is run by the Anglican Church. The Bishop of the Arctic not only approved the idea but encouraged and fostered it, as the development of native leaders is the dream and ultimate goal of every missionary. At some point the care of the people must be turned back to the people themselves.

The scheme went forward. The Chief of the tribe consented. Lucy's parents consented. Lucy consented. As time went on difficulties were encountered on both sides as was to be expected. The nurse-in-charge found that the systematic instruction and training of a native girl was more of an undertaking than she had anticipated. She had to go very, very slowly and it took all the patience she could muster. There was so little background to work on. Then, too, Lucy's will faltered and her determination waxed thin. The nurse's stronger spirit had to help the girl to persevere.

And then there was the muskrat season. When that came round each year Lucy had to be let off and from it she came back demoralized. Miss Lucy Nersyoo the student nurse in uniform was also one of the best shots in the area and has got up to one thousand muskrats in a season. She knows just where to find them in the swamps and creeks and banks. So far as money is concerned Lucy can earn more in one short ratting season than the hospital could pay her in years. Also being a Loucheux Indian there is at ratting time "a loud call and a clear call that cannot be denied." So each year in the spring Lucy was gone.

At the end of the second year of training another difficulty arose. Fortunately the Bishop of the Arctic was in Aklavik at the time. Lucy came to the Bishop in tears. Her parents said that she was to marry and she could not finish her course. Whom was she to marry? asked the Bishop. The young hunter was named. Did she love him and want to marry him? queried the Bishop. No, she did not, replied Lucy. She was unhappy at the prospect of having to marry him.

The Bishop thought. Such a situation takes great wisdom.

Finally he said, "Lucy, if you love this young hunter I will marry you to him and you will stop your training. That would be right. But if you do not love him I will not marry you to him. That would not be right. Second Chief Francis is in town. You go downstairs and tell nurse that Bishop says you are to have an hour off. You go see Chief Francis. Tell him what Bishop says. Listen to what he says. Then come back to me."

Bride-to-Be's Tears

Still in tears Lucy went off. Later that afternoon she came back all happiness. Second Chief Francis had given his answer and the crisis was past. The final year's training was to be hers.

By now Lucy has her certificate as a fully trained auxiliary nurse. She has had experience in every phase of the hospital work, in the wards, with maternity cases and in the operating theatre. The certificate is a parchment nicely framed and signed by the doctor, the nurse and the bishop and sealed with the seal of the Bishop of the Arctic. It was presented to her at a formal ceremony designed to give the matter weight in the eyes of all those present.

Lucy has taken up her work among her people. The doctor has entrusted to her certain medicines and drugs and he finds that she is quite good at diagnosing. By this I do not mean determining any obscure causes of ill health. But Lucy has excellent judgment about what she is able to do and what is beyond her capacity. She knows whether an Indian who is doubled up with tummyache has merely overeaten or whether he may have appendicitis. The doctor has a very high opinion of her ability in this direction. In winter when the people are scattered and in lonely little camps Lucy goes about ministering to their aches and pains. She is liked; she is trusted; she has their confidence; she is able to help.

A new world is opening out before this younger Lucy, the great-grandniece of Old Lucy who has just gone home. Old Lucy is a symbol of the past, but young Lucy is the symbol of a brighter future for her people—for what has been done once, can be done again.

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The Church of England in Western Canada

By REV. T. C. B. BOON, B.A.

VII

More than twenty years passed by after 1820 before the missionary parishes in the Red River Settlement received their first episcopal visitation, during which time the work had grown and expanded, both amongst the white settlers and the native Indians.

George Jeoshaphat Mountain became Assistant Bishop of Quebec, with the title Bishop of Montreal, in 1836. Although he had the entire supervision of the affairs of the Church in both Upper and Lower Canada, he was aware of the work being done at the Red River Settlement and was anxious to visit it. There is no evidence that any appeal was made to him to do so, but there was a well-traversed route by river and lake to Montreal and news of the Church seems to have travelled along it, as well as furs and merchandise. When, or how, Bishop Mountain's desire became known it is hard to say, but both Mr. Cochrane and Mr. Smithurst were in correspondence with him about the matter in the summer of 1840. From their letters it is evident that he had written first, but they both warmly commended the suggestion of an Episcopal Visit in the near future. Mr. Cochran wrote, "The prospect of being honoured with a visit from your Lordship . . . is truly encouraging, as this branch of the Church has been so long without the cognizance of any bishops. Mr. Smithurst and I, assisted by our schoolmasters, shall do as much we are able to prepare the members of our Church for confirmation. We have four congregations, upwards of two thousand Protestants, and about three hundred communicants. The Church Missionary Society will hail your visit with gratitude, and as far as jurisdiction is concerned I hope no bishop will take any offence." (The Hudson Bay Company's territory was in the See of the Bishop of London.) Mr. Smithurst wrote, "I have intimated your Lordship's intentions to the Indians . . . we have two schools, one for the Missicaigoes and one for the Saulteaux. The former contains eighty, the latter sixteen day scholars. The Sunday School is kept in the church and includes all day scholars of both schools, with adults, in all one hundred and forty. The congrega-

tion at church is about three hundred. I have full service and sermon every Sunday at 3 p.m. At evening service I explain the Liturgy."

The plans of the Bishop were delayed year by year. There was the establishing of the Bishopric in Upper Canada (now Toronto), and there was illness, but it was at last made in the summer of 1844, with the full co-operation of the Church Missionary Society, which made itself responsible for the expenses. Sir George Simpson, the Governor of the Hudson Bay Company seems to have looked upon the proposed journey with some suspicion and very definitely to have declined the suggestion that the Bishop should accompany him personally on one of his own expeditions to the West. In some of the correspondence with the Bishop, Sir George adopted a rather dissuasive attitude: "Unaccustomed as you are to such a mode of travelling, I am apprehensive you will have some difficulty in conducting the march, and in the management of the crew, which will consist of Iroquois and French Canadians—who, unless under experienced management, will, in all probability, idle their time, waste their provisions, and get drunk wherever they have the opportunity; so that in undertaking this voyage you will have to count, not only on discomfort and inconvenience, but also on a little trial of temper in maintaining proper discipline among your people." Sir George had previously told Mr. Cochrane, in discussing the Bishop's journey, that it was easier to project a visit than to perform one. Mr. Cochran, commenting on this in a letter to the Bishop, remarked, "Sir George, honest man, thought that none of us would travel as far or as fast after a soul as he would after a ratskin." However, some of the advice given by "The Little Emperor" was no doubt good. He pointed out the advantages of using a Canot-de-maitre, with a crew of fourteen, instead of a Canot-du-nord, with only a crew of eight. He also told them what to take, how it should be packed, and that linen could be washed frequently en route. In addition, he promised the hospitality of the Company at its posts, and personally selected the crew, including an Indian guide, "A well-

conducted Iroquois named Jacques . . . a very expert canoe man."

Bishop Mountain left Lachine about the middle of May, accompanied by his chaplain, the Rev. P. J. Manning, and a manservant. They followed the route first pioneered through the wilderness of Northern Ontario by the fur-traders of the old Northwest Company: up the Ottawa and Mattawa Rivers, across the watershed to Lake Nipissing, and along the north shore of Lake Huron and Lake Superior to Fort William. Here the large canoe was exchanged for two smaller ones in which they made their way to the Lake of the Woods and by the Winnipeg River to Lake Winnipeg. They reached Lac du Bonnet late in the evening on Saturday, June 22nd, but were still about one hundred miles from St. Peter's Church (Dynevore), which the Bishop was anxious to reach by Sunday morning. Both guide and crew cheerfully agreed to proceed in spite of the hazard of more than twenty miles of open and unsheltered water on Lake Winnipeg. During the night they were caught by a heavy thunderstorm and pouring rain. The shoreline there is flat, shallow and reedy, and the true mouth of the river was only found by Jacques getting out and wading until he could feel the current. A few hours later they arrived at St. Peter's just as the bell was ringing for morning service, a fit ending to the thirty-eight-day journey.

(To be continued)

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THE VERY REV. A. M. TREDELL
THE REV. H. G. BRANT

Harvest Thanksgiving services were held on Thanksgiving Sunday, Oct. 7th, and the whole day was a very happy one. While there were not so many at the early communion service as usual at Harvest the church was more than full for the other two services. Many hours of work went into the decorating of the church, and as usual it looked very beautiful. We would like to take this occasion to express our warm appreciation to those who sent fruit and vegetables, as well as to those who helped in the decoration itself. May we also add a word of thanks to the choir for their beautiful rendering of Lee Williams' Harvest Song at the evening service.

All organizations of the church are now facing their winter work, some of them under new leadership, and we would like to express our appreciation of the splendid work done by those leaders in the past who feel now that they wish to retire and leave the work to others. Thank you for a work well done, and good luck to those who are taking your place.

The W.A. are looking forward to a happy year of work with increased membership and with a great deal to accomplish. They have decided to hold a devotional meeting each month in the church instead of in the hall, with a real service of worship and an address by the Rector. The first of these has already been held and was greeted with real enthusiasm. At their last meeting at the home of Mrs. Sheldon on the University campus they were kind enough to present the Dean with a new and very fine cassock.

A Missionary Centenary Conference is being held in Edmonton from Thursday, November 8th to Sunday, November 11th. The place of the Conference will be McDougall United Church on 101st Street, and a full programme of meetings will be published in the press and at local church services. This Conference comes at an opportune time when everyone is trying to think in terms of World building. In Christ there lie the true foundations for building the world and it is hoped that as many as possible will try and attend as much of this Conference as possible.

Youth Sunday is on October 21st, and the day will begin with a communion service at 8.30 a.m., at which a number of the young people will be present. The Scouts and Guides will attend the morning service, and at 3 p.m. there will be the annual rally service for the Sunday Schools of the city. In the evening we anticipate a large attendance of young people at 7.30 p.m.

The Vestry would appreciate it if those readers of THE EDMONTON CHURCHMAN who have not yet paid the 25 cents for the cost of this magazine and who wish to do so, would kindly put their subscription in an envelope and place it on the collection plate, so that the Vestry can pay the Diocese in full for the copies which are mailed to church members.

HOLY TRINITY

CANON W. M. NAINBY

Harvest Thanksgiving: Our church was beautifully decorated by the Sanctuary Guild, and there were large congregations both morning and evening. We were happy to have the Bishop with us at Evensong. After the service there was a reception arranged by the Active Service Group, when we welcomed home a number who have recently been discharged from active service. We hope to have another such social hour at an early date.

Men's Dinner: A banquet for the men of the congregation was held on October 10th, when more than a hundred men were present for a chicken dinner, and programme. The Young Women's Fellowship catered, and the dinner was an outstanding success. Again we are hoping for further men's gatherings regularly in the future. Mr. Rivers, People's Warden, gave a resume of the Church's financial standing, and also outlined the tentative programme for building part of the proposed parish hall.

A.Y.P.A.: The A.Y. has got off to a fine start, with a large membership. Recent elections resulted as follows: President, Max Bryant; Vice-President, Erlys Roberts; Secretary, Fay Roberts; Treasurer, Stan Bryant.

Woman's Auxiliary: The date of the annual bazaar has been fixed for Friday, November 16th, and already a number of articles are ready. Aprons were handed in to Mrs. Lymer at a recent tea.

It was decided that the W.A. should hold a monthly corporate communion on the third Thursday of each month, and arrangements were also made for the annual St. Andrew's Day Service at 10 a.m.

Junior W.A.: Mrs. K. Mansfield has volunteered to act as Junior Supervisor. Any girls between the ages of 8 and 12 will be welcomed at the meetings of the Juniors on Tuesdays after school.

Sunday Schools: We welcome several new teachers to our staffs—Mr. Dowding (Boys' Bible Class), Miss Bethel (Main School), and Mr. R. Reynolds (Garneau). Our School in the Garneau area is being held in Garneau Public School instead of the University High.

Good Companions: The club, under the direction of Mrs. Tingle, is again meeting on Wednesday evenings at 7 p.m., and old and new members will be welcomed.

Parish Guild: The first meeting was held at the home of the president, Mrs. A. H. Lord. \$250.00 was voted to the Parish Hall Fund. The annual members' Tea will be held at the home of Mrs. Howard Tye, 10957 90th Avenue, on Wednesday, October 24th, from 3 to 6. Mrs. Fullerton, Mrs. Stephens and Mrs. Templeton are the conveners. It was decided also to hold a rummage sale in the Social Credit Hall on Saturday, November 17th. The next meeting will be held at the home of Mrs. Gordon Proctor, 11102 87th Avenue.

Girls' Club: Bazaar activities got under way at the first fall meeting, and we are all looking forward to a successful season.

W.A. Active Service Group: The tea held recently at the home of Dr. and Mrs. May was a great success. The sum of \$104.00 was realized and this money will be used for Christmas parcels for the members of the congregation still on active service.

Young Women's Fellowship: The Young Women's Fellowship are catering for a chicken dinner to be held in the basement of the church on Wednesday, October 10th. We are hoping that the men will turn out in full force for the dinner and the programme, and a good time is assured.

CHRIST CHURCH

THE REV. E. S. OTTLEY

Our Harvest Services on Sunday, October 7th, were very well attended and every one seem to enjoy singing the familiar Harvest Hymns.

All our organizations are now in operation and taking their place in furthering the Church's work.

Woman's Association: At their meeting on September 28th the members of the W.A. had the pleasure of hearing a most interesting address by Mr. G. C. Laight. Mr. Laight was formerly the Indian Agent for the Edmonton territory, five reserves being under his jurisdiction, with headquarters at Winterburn.

Young Women's Club: The Young Women have laid plans for a Halloween bazaar on Wednesday, October 31st, from 3 to 6 p.m. They will be offering for sale all kinds of handwork, in the way of children's clothing, fancy work, novelties, home baking, etc., and tea will be served. Your support of their bazaar will be greatly appreciated.

Girls' W.A.: We have been fortunate in securing Mrs. E. R. Hugres as our girls' leader. We know the girls will enjoy having her with them and we hope Mrs. Hugres will be able to continue. There is need for one or two young women to assist Mrs. Hugres in this work. Who will volunteer?

Little Helpers: The Little Helpers' rally was held on September 25th, and in spite of the weather there was an excellent attendance. Particularly we wish to thank the members of the various branches of the W.A. who turned out to help supervise the rally.

Sunday School: The new arrangement of our Sunday School is working very well. Particularly we are pleased to have so many children at church, and their parents with them.

The Bible Class which is led by the Rector seems to be meeting with acceptance by our Senior pupils.

Choir: On Saturday, October the 6th, the Choir sponsored a men's tea, at which the men of the choir and congregation did

the honors. The tea was a success beyond our expectations, and we must extend our congratulations to the choir for their very fine work.

A.Y.P.A.: Our A.Y.P.A. has been re-organized to include all our young people of eighteen years and over. At the meeting on October 11th officers were elected and they will present a balanced program for the activities of our young people for the balance of the season.

ST. STEPHEN'S

CANON J. C. MATTHEWS

Sunday services are: Holy Communion, 8 a.m.; Sung Eucharist, 11 a.m., and Evensong, 7.30 p.m. Sunday School is at 12.15 after the morning service.

Week-day services: Holy Communion at 8 a.m. on Monday, Thursday and Saturday, and on Wednesday at 10 a.m.

The Willing Workers annual bazaar is on Wednesday, November 7th, with the opening ceremonies at 3 p.m.

A shower was held for the bazaar at the rectory and proved a great success.

It has been a great pleasure to welcome back again Mr. Slater and the Gregory boys.

At St. Matthew's Mission the special event has been the Harvest Thanksgiving service which was taken by the Ven. Archdeacon Tackaberry. The church was completely filled.

The W.A. at St. Matthew's is holding a sale of work and home cooking together with afternoon tea on October 30th from 3 p.m. to 5.30 p.m. This will be in the parish hall.

At St. Michael and All Angles' the members of the Ladies' Circle are getting ready for the Harvest Supper on November 15th.

Baptism: Douglas Leslie Skinner at St. Matthew's Mission, on Sept. 30th.

ST. FAITH'S

THE REV. L. M. WATTS

W.A. Afternoon Group: St. Faith's W.A. Afternoon Group will hold a gift tea for their forthcoming bazaar, at the rectory, Friday, October 5th.

The Afternoon Group served lunch to the clergy attending the Forward Movement Conference, held on Thursday, September 27th.

The quarterly Diocesan Board meeting will be held Friday, October 5th, in the St. Faith's parish hall.

The members of the group deeply regret the death of Mrs. L. H. Waters who passed away September 2nd. Her place will be hard to fill and her absence sorely felt.

W.A. Evening Group: The group is holding a bazaar in the parish hall from 7.30 to 10 p.m. on Friday, December 2nd. Tea will be served. There will be a sale of needlework, etc., and a special attraction is to be a table of stuffed toys. The Teen-Age Group under the direction of Mrs. Smith is to join in this, so let's all turn out and make it a huge success.

Wednesday evening, September 26th, the Evening Group held a tea for the British brides of the parish, at the rectory. A very enjoyable evening was spent in getting acquainted. We hope to see a lot of one another in the future and wish the brides every happiness in their new surroundings.

Working Party: On Saturday afternoon, September 29th, a group of men gathered under the guidance of Mr. Parlee to put in the footings and concrete floor of the garage which is to be built on the church property. We are grateful to the men who worked on past the supper hour to finish the job, and we apologize to the wives concerned, who had to hold the supper until a late hour.

ST. MARK'S

THE REV. A. ELLIOTT

With the commencement of October, the fall season finds all our organizations very active. The Sunday School under the direction of Mr. H. Bromley has had an increase in the number of pupils. Two new teachers have been added to the staff, Miss Marion Davis with the Juniors and Mr. George Gardiner with the boys.

The W.A. held a very successful rummage sale on October 4th. They are planning a tea to be held on October 25th. They are very glad to welcome back Mrs. H. Bromley who for the past few months has been recuperating at her mother's home in Victoria.

Recently the Junior W.A. held an opening tea for the mothers and daughters. Mrs. A. Elliott poured tea.

The Vestry held a successful whist party on Sept. 18th.

A cub Pack has been formed under the able leadership of Mr. George Gardiner. Any boys who are interested are urged to join.

A Junior Choir has been started with practice commencing at 6.30 on Thursday evening. These very keen juniors are being prepared to take part in services beginning in November.

A very pretty wedding was solemnized on Saturday, October 6th, when Miss Frances John was united in marriage with Mr. Edward M. McCabe of Vancouver.

The Harvest Thanksgiving services were well attended on Sunday, October 7th. The church had been artistically decorated by the members of the W.A.

ST. MARY'S

THE REV. A. ELLIOTT

During the past few weeks most of our church organizations have become active again after the summer holidays. While the Vicar and Mrs. Elliott were on a much needed vacation at the coast, services were taken by Mr. J. A. Ross and Judge A. U. G. Bury, with Canon Clough administering the holy sacrament on the first Sunday of the month.

W.A. (Afternoon Group): Our W.A. held their first meeting on Sept. 10th, when plans were made for a tea and white elephant sale which was held on Oct. 4th in the parish hall. We were very pleased

with the results and wish to thank all who contributed in every way to make it such a success. We are sorry to lose one of our most faithful and devoted workers in the person of Mrs. Leversedge who has been a member of our W.A. for several years, and at one time was president. As a small token for the valued service she had rendered, she was presented with a Life Membership at the morning service on Sept. 16th. Her son, Hugh, who had just returned from overseas, was present at the service. We are very glad to welcome him home again.

The Little Helpers' annual Rally was held on Oct. 1st. There was a short service in the church, after which the mothers and children went to the parish hall where refreshments were served.

The Harvest Festival was held on Sept. 30th, when the church was very prettily decorated with flowers, fruit and vegetables by members of the W.A. The congregation joined in a very hearty Thanksgiving for all the blessings received from our Heavenly Father during the trying years that have passed.

ST. LUKE'S

CANON W. H. HATFIELD

As these notes go to press final arrangements for the Mission are being made. The services will be conducted by the Rev. L. A. Bralant, of Wainwright, commencing with Evensong on October 21st. There will be celebrations of Holy Communion each morning and a children's

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service after school. The Mission services will be at 8 p.m. from Monday to Thursday inclusive. It is hoped that all the parishioners and any others interested will avail themselves of this opportunity to deepen their spiritual lives.

A branch of the A.Y.P.A. has been organized. The young people meet on Tuesday at the parish hall, and are hopeful that useful work may be accomplished during the coming months.

The Harvest Festival services are to be held on October 7th. The open offertory at all the services and the proceeds of the sale of fruit and vegetables will be given to orphaned missions. The Harvest Social and Sale is arranged for Tuesday, Oct. 9th, and will no doubt prove an occasion for a "get-together" after the summer holidays. The A.Y.P.A. will be in charge of the programme.

A congregational sale of work has been arranged in aid of the Maintenance Fund. This will be held on December 5th. Articles for stalls will be gratefully received. Last year the proceeds of the congregational sale exceeded our highest expectations and we look forward to a repetition of the goodwill displayed at that time. May we have your support?

The marriage of Miss Ethel Frampton and Mr. Bernard Currey was celebrated on Sept. 20th at St. John's Church, Vancouver, the Rev. Godfrey Gower officiating. Mrs. Currey taught in St. Luke's Sunday School for a number of years. Mr. Currey also lived in the parish prior to the war. The good wishes of their old friends are extended to them for a happy and blessed life together.

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ST. JOHN'S, CADOMIN

THE REV. T. W. TEAPE

The June meeting of the W.A. was held at the home of Mrs. McKenna. This meeting was the last for the summer months. The September meeting was held at Mrs. H. Croft's, and the attendance at this meeting was almost perfect.

Our Harvest Thanksgiving service was held at St. John's, on Sunday, Sept. 30th. The church was nicely decorated, despite the fact that flowers and vegetables had to be dug from under the snow. We were pleased to see that so many took "time out" to be present at this service.

A special service of Thanksgiving was held on the Monday after V-J Day.

The Bible class for the older children started early in September, under the leadership of Mrs. Teape.

The B.R.F. meets every Monday evening at 7 o'clock. This meeting is held in the rectory.

ST. MARY'S, JASPER

THE REV. T. C. B. BOON

The Harvest Festival services were well attended on September 23rd, and, as usual, those present joined heartily in the singing of the Thanksgiving hymns and the psalms. In the evening the choir sang Stainer's "Ye Shall Dwell in the Land," with Mrs. Cleveland and Mr. Heckley taking the solo parts. The church looked very beautiful as there was a great array of flowers besides fruit and vegetables. We are grateful to the ladies who spent so much time on Saturday in the work of decoration. We should also like to thank all those who were kind enough to bring gifts for this purpose.

On the evening of September 30th the Rev. E. J. Heuer, the organizing secretary of the North Alberta Branch, preached on behalf of the British and Foreign Bible Society. We are sorry that there was not a larger congregation to hear Mr. Heuer's interesting and informing address. We should like to feel that St. Mary's will do its full part in supporting this most important and valuable inter-denominational society.

With the arrival of September church organizations have commenced their winter's work. The Sunday School is being well attended, and we are happy to have Mrs. Hamilton, Mrs. Melia, Miss Haigh and Miss Cuthbert as teachers in the Senior Sunday School. The work is being approached in a different way, with the classes doing written book-work, and we hope that the children will benefit from it. Once again we would appeal to parents to provide their children with Bibles, and arrangements have been made with the Jasper Drug Store to carry a stock of them at reasonable prices. The Junior School is again under the leadership of Mrs. Cleveland, who is being assisted by

the Misses Betty Cleveland and Marion White.

The regular meeting of the Vestry was held on October 2nd. In addition to routine business, a report was received from the Vicar and Mr. Cleveland about the Conference, held in Edmonton at the end of last month, respecting the Anglican Advance Movement. There were also interesting discussions with regard to the church finances and the Sunday School. The Vestry is arranging an entertainment in November to raise funds for the Sunday School. The Vicar announced that he had received the gift of one hundred dollars from Mrs. F. A. Jackman for the purpose of providing a carpet for the chancel.

Both branches of the W.A. are meeting regularly. The Senior Branch held a very successful bake sale at the Save-Rite Store, and thank all those who so generously contributed to it. We hope that there will be a larger attendance at further meetings, as the officers are now beginning to prepare for the December sale of work.

The E.B.W.A. has made an encouraging start by a further increase in membership, and the members are looking forward to a happy season of work and mission study.

The Juniors this year will be under the superintendency of Mrs. M. L. Peterson and Mrs. A. MacKenzie. They will meet on the 1st and 3rd Wednesdays at 4.15 p.m.

The Cubs are again meeting under the leadership of Cubmaster Adam Martin, but this year are meeting on Tuesday evenings. We should like to see this work extended to Scouts. Is there anyone who will volunteer as scoutmaster?

During the summer the members of the Vestry seemed to have been busy for the new front of the boiler was installed, the step to the main entrance repaired, and a new concrete step provided at the west door. Moreover, at last, the Notice Board is up on the church grounds—good going!

We are glad to report that Mrs. Bob Lewis is doing nicely after her serious operation. We miss her very much from the E.B.W.A. and the choir. We have also missed Mrs. Phil. Routledge from the choir, and are sorry she has been laid up so long. We hope that it won't be long before they are both back with us again.

ONOWAY

THE REV. F. A. PEAKE

It is now some two months since we appeared in the Church news section, which does not mean, however, that nothing has been happening. We were well represented at all the Diocesan camps. Mr. Allan Read assisted at the Summer School and Junior Camp, Miss Peggy Dixon at the Junior Camp, and the Vicar was chaplain for the Girls' Camp. In

addition we had a fair number of children at them all.

We were very happy to have Mr. Read with us for the summer and hope that he may be able to return next year.

The Vicarage: The work of rebuilding the vicarage is proceeding slowly but we hope that it will be habitable within two or three weeks. Meanwhile the Vicar and Mrs. Peake are "camping" in two rooms.

The Sea Scouts and Cubs: Most of our Junior organizations have recommenced activities. The Sea Scouts are quite active and are planning a weekend camp at Kapasiwin during the Thanksgiving weekend. They hope to present a Scout show in the Oneway community hall on St. Andrew's Day, and also to assist in collecting for the National Clothing Drive.

The J.W.A. and Girls' Club: Mrs. Salter has kindly volunteered to look after a Girls' Club which is to meet on alternate Saturdays in the parish hall. It is Mrs. Salter's hope that by sewing, etc., the girls may be able to raise funds for necessary improvements to the church porch.

The J.W.A. will continue to meet on Monday afternoons.

The Sunday School: The Primary Sunday School is now functioning again with Miss Phyllis Taylor in charge. The time of meeting for the Intermediate group presents something of a problem. No suitable time seems to be available on Sunday and it may be necessary to attempt something on a weekday.

A surprise reception was held recently to tender the good wishes of the congregation to the Vicar and Mrs. Peake on their recent marriage. During the evening games were played and some old songs were sung. On behalf of the congregation Mr. James Mills made the presentation of a dinette suite and coffee table.

ST. TIMOTHY'S MISSION, CALAHOO

After Evensong on September 16th the congregation gathered at the home of Mrs. J. S. Rose to welcome Mrs. Peake to the parish. A very pleasant evening was spent, during which a painted sandwich tray was presented by Isabel North.

Plans are being made to improve the appearance of the church, and we are hoping that it may be possible to move the building back—no one seems to be quite sure whether or not it stands on the road allowance! After that we hope to clear out some of the brush, to place the church on a secure foundation, and to apply a much needed coat of paint.

THE WABAMUN MISSION THE REV. F. A. PEAKE

We were somewhat reluctant to bid farewell to Mr. Allan Read at the end of August, after he had been assisting in this Mission for the summer. During the time he was with us he succeeded in visiting almost the whole Mission, with exception of Tomahawk. He also revised the parish list.

We are very glad indeed that the Lord Bishop is to visit Rexboro and Duffield for their Harvest Festival services on October 14th. Similar services will be conducted on the previous Sunday at Fallis and Wabamun by the Rev. R. S. Faulks, rector of St. Peter's, Edmonton.

Copies of the service list have been sent to every known family in the Mission.

ST. CATHERINE'S, EDSON CANON W. DEV. A. HUNT

At the September meeting of the W.A. Mrs. Albert's resignation as Dorcas Secretary, owing to poor health, was regretfully accepted. Mrs. Dobson very kindly offered to take over the work. Talent money was handed in by members for various kinds of work during the holidays: repairing clothes, picking peas and beans, washing old cocoa matting for re-sale, and selling flowers and plants. November 17th was chosen as a date for our winter sale, and some sewing distributed.

Harvest Thanksgiving services were held on the 16th. The flowers this year were exceptionally plentiful and lovely.

Rural Deanery of Vermilion

ST. SAVIOUR'S, VERMILION

A reception to the Ven. W. and Mrs. Leversedge by the parishioners of St. Saviour's, and associated parishes, was held in the Masonic Hall on Friday evening, September 7th. Mr. E. H. Buckingham, People's Warden, made the presentation on behalf of the parishioners of a nest of coffee tables, and a tri-light floor lamp. The Archdeacon expressed the thanks of his wife and himself for the splendid gift. Refreshments were served by the members of the Woman's Auxiliary and the Happy Hour Group, and a very fine social time was spent.

On September 10th at the regular meeting of the local branch of the Canadian Legion the Archdeacon, as chaplain, was presented with an octagonal wall mirror, as a token of good will and appreciation of his services to the Legion. The presentation was made by the provincial president of the Legion, S. C. Heckbert.

ST. ALBAN'S, CHAILEY THE REV. S. J. BELL

Three services were held during September, the last one being the Harvest Thanksgiving. The church was nicely decorated. The organ, a gift from Miss Cinnamon of Whitford, has been installed and was used for Thanksgiving.

Chailey Community Club held the September meeting at the home of Mrs. Dennis Norman, with twenty-two ladies present. Several donations were received for the ditty bags and two more are to be filled. We were pleased to have with us Mrs. R. Dudleyke of Marwayne, who gave an interesting and instructive talk on "Heraldry of Our Church."

The special children's service will continue to be held on the 4th Sunday of each month, with some of them taking part.

Her many friends and well-wishers will be interested to know that Evelyn Moore is now teaching in the Indian School at Alert Bay. We wish her every success. She was outstanding in her part in girls' club plays under the lead of Mrs. Tim Matthews, was very helpful with the Sunday School, and was always interested in Mission work.

Also at our W.A. meeting Mrs. Hunt gave an interesting account of the very successful camps last summer, and passed round some interesting pictures of the campers.

Our church has been greatly enriched by the donation of a beautiful altar by Mr. and Mrs. H. Dobson, to match the re-dredos previously donated by Mrs. Glover. This splendid gift is to commemorate the end of the war, and the safe return of their own two sons. It will be dedicated later in the year when the Bishop is able to come here for that purpose.

INNISFREE

THE REV. S. J. BELL

Sunday, September 30th, was our Harvest Service. There was a good congregation and the church was nicely decorated. Our thanks for this goes to Mrs. O. Myhre, Mrs. J. Richards and Miss Sadie Hughes.

Our September W.A. meeting took the form of an "odds-and-ends" shower for Wabasca school. This box of small articles and balls of wool have been sent to the Dorcas Department.

Miss Alice Bell and Mrs. J. Reeves were in charge of the devotional meeting for September. Mrs. Reeves gave a very interesting and uplifting talk on the first Psalm.

CLANDONALD, GOLDEN VALLEY, BLACKFOOT, ISLAY, KITSCOTY

THE REV. W. J. BRANT

Sunday, October 7th, was a great and glorious day and the weather beautiful. Starting at 11 a.m. in Golden Valley church; Blackfoot, 2 p.m.; Islay, 4 p.m.; Kitscoty, 7.30 p.m., all churches were filled. The power of our Lord Jesus Christ was manifest at all the services. The whole congregation seemed to be filled with a desire to give thanks to Almighty God for all His goodness. To note the happy expressions of the people as they sang and listened at each service was an inspiration, and it made it very easy to speak to them.

These were the first services conducted by the Rev. W. J. Brant who had just returned after three weeks' sickness.

Rural Deanery of Wainwright

HOLY TRINITY, TOFIELD

Services: The Rev. V. Cole came on September 9th at 11 a.m. for Holy Communion and at Evensong on September 23rd. We were pleasantly surprised by a visit from the Bishop and Mrs. Barfoot. The Bishop's message was inspiring and appropriate for these times. We are anticipating a return visit by the Bishop for Evensong at 7.30 p.m. on October 28th.

The W.A. met at the home of Mrs. Poole on October 4th, with twelve members present. After the usual devotionals and study book period, business was attended to. A letter of thanks was read from Mrs. Douglas, Social Service Secretary of the Edmonton Diocesan Board of W.A., thanking the ladies for a parcel of clothing sent by Mrs. A. G. Allan, Social Service secretary of the local W.A. We are planning to send more articles early in November. If any are able and anxious to help in this connection would they kindly leave parcels on the verandah of Mrs. Allan's house or bring them to the next W.A. meeting which is to be held at the home of Mrs. G. Holmes, on Thursday, November 1st, at 2.30 p.m. This meeting is to take the form of a shower for the December bazaar.

Mrs. J. W. Robinson attended the quarterly Board meeting held at St. Faith's, Edmonton, on Friday, Oct. 5th.

WAINWRIGHT

THE REV. L. A. BRALANT

A new departure in our church life was the Fireside Hour held on Sunday, 23rd September, after the evening service. A very real spirit of Christian fellowship was manifested round the "fireplace" as we sang together some of our favourite hymns. It is our intention to continue these gatherings during the winter months on alternate Sundays. The co-operation of all is needed to make them a success.

No lay members were able to attend the conference with Dean Waterman concerning the Advance Movement, but the rector was present. More information concerning our plans will be available later on. In the meantime please pray for the success and inspiration of this great endeavour.

There has been a welcome increase in the Sunday School. We are happy to welcome Mrs. June Cartier as teacher of the primary class.

Several of our men have returned from overseas service and we have been most pleased to see them with us once again. We assure them of a warm welcome and hope that they will find a happy and useful place in our church life.

At the time of writing the ladies of the W.A. are making plans for the congregational supper. The last one was a real demonstration of family fellowship—we hope this one will prove to be likewise.

Holy Matrimony: September 12th, Edward John Panchysyn and Rose Voros.

Holy Baptism: Victor Duane Fitzgerald, September 29th.

ST. MARY'S, IRMA

The Bishop has granted a lay reader's license to Mr. E. H. Targett, and the presentation of this was made by the rector during the service on Sept. 30th. This privileged office will enable Mr. Targett to take the service during the rector's absence. We assure Mr. Targett of our congratulations and know that he will be a real strength to us.

Two of our younger members have left us for further study. Leo Thurston has started his course at St. John's College, Winnipeg, and Olive Thurston has gone to Normal School in Edmonton. We will remember these two in our prayers that they may find their vocation.

It is hoped that the porch will be almost completed by the end of October. The Bishop has kindly promised to come for a dedication service on Monday, October 29th. The service will be at 8 p.m., and we hope all who have contributed in any way towards the porch will be present for the occasion.

ST. MARGARET'S, BATTLE HEIGHTS

As a result of their successful tea and sale at the home of Miss Bacon, in August, the W.A. were able to supply the congregation with kneelers for use at the services. They have been well made and will help a great deal in reminding us that for an hour on Sundays Battle Heights' school becomes a little church. The kneelers were first used on September 16th.

Owing to transportation difficulties the numbers at service have decreased lately, but we hope that car parts will soon be on the market again so that this difficulty will be overcome.

We are looking forward to Harvest services in the district on October 14th. This is always a great occasion and we know this year will be no exception. Let us make our praises and our gifts worthy of the "great things the Lord hath done for us."

VIKING

The W.A. meeting was held on Sept. 20th. We are all very sorry to lose our president, Mrs. G. Bird, who is moving to B.C. We wish her happiness in her new home. She was presented with a nice leather handbag and tribute was paid for her work in keeping the altar supplied with flowers throughout the year and her many church activities.

Tentative plans were made for our bazaar and the date was set for November 3rd.

We are finding it hard to hold the interest of parishioners as we have so very few services. We hope that a resident minister will be appointed before long.

Our sympathy goes out to the relatives of the late Mrs. J. Chedore, one of the oldest members of this church. She was buried here September 11th, the Rev. Cole conducting a very beautiful service. There were many floral tributes.

ST. MARY'S, EDGERTON

With the holiday season over all church organizations in this parish are functioning once again. The Senior W.A. met at the home of Mrs. R. Kingston on September 6th, with nine members present. Plans were started for the annual bazaar, and it was unanimously decided to raise our pledge money, in response to an urgent appeal from the Diocesan Board.

After all the summer services without the choir we really did miss them, it was very gratifying to see one or two new members have joined. All concerned hope that the choir stalls will always be as well filled as they were on Sunday, Sept. 16th, because the girls in their crisp white surplices definitely add much to the dignity and beauty of our services, as well as the help they give to the singing.

The whole parish rejoices with Mrs. Wheeler and her three small sons, because she has at long last had good news of her husband, Major B. M. Wheeler, who has been a prisoner of the Japanese since the fall of Singapore. Mrs. Wheeler has borne the long years of suspense with the utmost fortitude, and all her many friends hope and pray that a truly happy re-union will soon be a glorious reality.

Holy Baptism: Doris Dianne Pawsey, on September 19th.

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ST. PAUL'S, LEDUC

THE REV. W. T. ELKIN

Services are held the second and fourth Sunday. On September 23rd we held our Harvest Festival. The church was decorated with flowers, fruits and vegetables. A large congregation took part in the service. It would be gratifying to our rector if the congregation was as large each Sunday. Are we doing our best?

Sunday School classes reopened on September 9th. We are glad to have the same Sunday School teachers with us. We are looking forward to the broadcast of the Children's Day Rally Service later on this month.

W.A.: At the W.A. meeting held at the home of Mrs. Reynolds it was decided to hold our meetings at 3.30 p.m. in future. Mrs. Moss gave a few notes and thoughts on the Anglican Advance Movement. The bazaar will be held December 7th. The next meeting to be held at the home of Mrs. G. Jobb.

ST. JOHN'S, MILLET

THE REV. WM. ELKIN

The Guild has resumed the monthly meetings and the members are busy making plans for their bazaar to be held on December 1st. The October meeting will be held at the home of Mrs. E. R. Hoskins. Those wishing to contribute are asked to have their donations in for the November meeting.

Once gain St. John's have lost another family from the parish in the persons of Mr. and Mrs. A. P. Mitchell who left for B.C. to reside near Victoria. Mr. Mitchell has been a warden for many years and will be greatly missed. The congregation presented Mr. and Mrs. Mitchell with a cut glass bowl as a token of their esteem. We trust that Mrs. Mitchell's health will improve.

ST. MARY'S, PONOKA

THE REV. W. ELKIN

The W.A. met in the parish hall on September 5th for their first fall meeting. Mrs. Cooper and Mrs. Jones were hostesses. A committee was formed to assist in the collection of used clothing for U.N.R.R.A. The November bazaar and tea was discussed.

With the return of children to school Sunday School classes have been re-opened here and students enrolled. Mrs. F. Harris is supervisor of classes and also is teacher for the seniors. Other teachers are: Mrs. S. Jensen, Mrs. E. Jones, Mrs. H. Schurman and Miss Hardacre. Miss Shirley Paterson is the organist.

Mr. and Mrs. T. Hickmore represented St. Mary's at the 50th anniversary of Emmanuel Church, Wetaskiwin, and extended to the members the best wishes of our church.

The decorating of the church for the Harvest Festival was arranged by the W.A. under the leadership of Mrs. Paterson. The Rev. V. Cole delivered the address and Col. Baker read the lessons and prayers.

CAMROSE

THE REV. A. WALLIS

The W.A. has been making plans for a bazaar, but has postponed the rummage sale because of the Clothing Drive.

The Young Married Group were pleased and excited over the success of their military whist.

A meeting of young people took place in the rectory with the idea of forming an older group of the A.Y.P.A. The rector read the leaflets and they were interested. They hope to widen the circle and bring in some of the younger married folk.

The Little Helpers' Rally was held on September 7th, when the small people and their mothers had a service in church all for themselves. The Rector gave a short talk and the Mite Boxes were presented. A picnic followed in the rectory garden and everyone had a lovely time.

The J.W.A. is carrying on valiantly in spite of depleted numbers.

Baptisms: Sept. 2nd, Gwen Maureen McCloskey and Gail Frances McCloskey; Sept. 30th, Dorothy Jeanne Cobb.

Burial: Frank Cail, Sept. 4th.

ST. DUNSTAN'S, BITTERN LAKE

The Harvest Thanksgiving service on September 30th was well attended, and the special offering was larger than last year. The W.A. had decorated the church with flowers, vegetables and grain, and although flowers were scarce this year, enough were found to make the church look quite pretty.

The W.A. are busy preparing for their annual sale, which they plan on holding after the National Film Board Show in November, probably about Nov. 16th.

Sunday School classes were resumed Sept. 16th, but so far the attendance has been rather small.

SEDGEWICK AND HARDISTY

THE REV. F. W. BAKER

The churches in Sedgewick, Hardisty and Killam were very nicely decorated for the Harvest Thanksgiving services and the attendance in each case was good. It was encouraging to see so many of our young people. We resolve once again to "shew forth our thankfulness, not only with our lips but in our lives."

Coming as it did at this time the notice of the National Clothing Collection reminded us, if we needed reminding, that many thousands of people are in desperate need and that God's gifts come to us that we might use them to help relieve the suffering.

R.I.P.—Emily Grace Esther Betts of Hughenden, who was buried on September 19th in the Hardisty cemetery.

Answers to Bible Quizz

(On page 15)

1. Genesis, Exodus, Leviticus, Numbers and Deuteronomy.
2. Nicodemus (John 3: 1, 2).
3. Jerusalem.
4. Twelve—one from each tribe (Numbers 13: 1-16).
5. St. Paul.
6. Jonah (Jonah 1: 17).
7. Hebrews (Matthew 1; Luke 3:23-38).
8. Two: Ishmael (Genesis 16: 15, 16), and Isaac (Genesis 21: 1-3).
9. Tarsus (Acts 22: 3).
10. Moses (Exodus 19: 25, and Exodus 20: 1-17).

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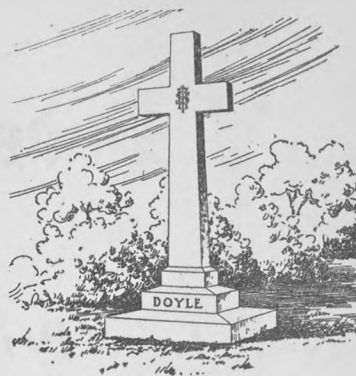
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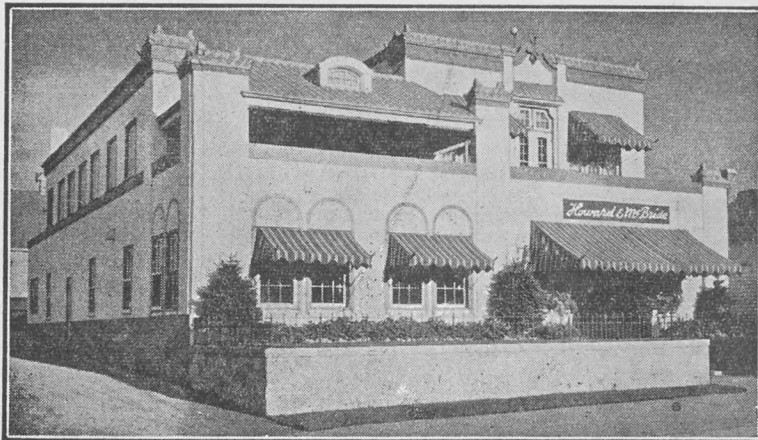
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